

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.  
MARYLAND.

Forktown, Somerset county, E.S. Oct. 9, 1832.

Dear Brother,—We held a small camp-meeting a few weeks since near Zion's meeting-house about 15 tents were erected. Our ministerial laborers were brother A. Melvin, brother T. Pearson, myself, with a few licensed preachers and exhorters. On Saturday night the Lord touched the heart of a poor backslider, who shortly after professed to obtain pardoning mercy.

The arrows of convicting grace now began to penetrate the hearts of several, and one aged sinner most hopefully passed into the liberty of the children of God. The weather appeared unfavorable, so much so, at one period, as to discourage some of our friends. After this, we called mightily on God, and he heard and answered to the joy of believers, and fifteen souls professed to have received the knowledge of sins forgiven during Monday and Monday night. The Lord indeed opened the windows of Heaven, and poured down Divine influence on the people. Shouts of new Heaven-born souls were now heard throughout the encampment. A burst of praise went to Heaven from the pious. Old prejudices were almost instantly dissipated from the most of the old side brethren. With one consent we united in the work of the Lord. The success of this meeting exceeded our most sanguine expectations. At the close we ascertained that about 32 white and five colored persons were converted; there were others sincerely seeking the Lord. Sixteen of the white converts united with the Methodist Protestant Church. Although we have no meeting house in this place, they are willing to worship with us in the woods, or in private houses, until, by the Providence of God and the kindness of our friends, we can obtain a meeting house. Indeed, such has been the preference evinced to our fellowship by some that they have left classes of the old church in their own neighborhood, and have joined our classes which meet several miles from their residence. Others have been compelled to withdraw and to unite with us by the opposition they received in attending our meetings. But every effort to injure us has been in vain. We are growing in grace as a people, and are multiplying rapidly. *We have one meeting house near Denson's Dams, almost finished. Another is building in Potatoe Neck, and five more in other places on our circuit.* Praise the Lord O my soul, and forget not all his benefits.

Yours, STEPHEN TAYLOR.

P.S. We have very profitable meetings generally throughout this circuit, and a goodly number converted to God;—recently we held a meeting, at which seven persons professed to obtain religion—three at another, &c. Since my last, we have added about 30 members to our classes; we have many invitations, which we cannot accept for the want of time and laborers.

For the Methodist Protestant.  
DISTRICT OF COLUMBIA.

Georgetown, Oct. 19, 1832.

Mr. Editor,—By special invitation and permission of the people of my pastoral charge, attended with the protection of Almighty God, I have lately visited the brethren of our fellowship in Williamsport circuit. We commenced a meeting at Harmony meeting-house on the 12th inst. and concluded it on the night of the 16th,—during the meeting we had about 30 converts. From appearances, I would suppose the persons professing conversion to be aged from 14 to 60 years. Brother Wilson, the superintendent, took the names of 22 persons—others went away without giving in their names.

The church was greatly edified and encouraged. Oh, it was a heavenly time, for great grace rested on the people, and we dwelt together in heavenly places, and I can say that it was one of the best meetings I ever attended.

How is it that our opponents are repeatedly telling the people that the cause of the Methodist Protestants is going to nothing, and that we shall soon disappear, as all other opposers of the Methodist E. Church have failed before us. Now, whether he be a bishop or a licentiate in the ministry, who gives out such reports, ought he not to be ashamed of his ignorance or his malice. What else can it be? Are not we prospering most cheerfully? Sometime during the spring or first part of the summer of this year, brother Ulysses Ward raised a class of 9 persons at a place called Tinley-town, about three miles north of Georgetown, D.C. and now we number 30 members in that class. Two of the number were members of the Methodist E. Church, and our prospect is very encouraging in that neighborhood.

Our people are putting up a neat house in the city of Washington, which we expect to dedicate in a few weeks.

We are gaining a few in Georgetown, and we are preaching and praying that our God may give us many souls. I tell you we have a Christian band of men and women in this station, who know what they are about, and who bless God for our Christian fellowship, and who know how to appreciate Christian liberty. O that our God may bless us more and more. I could tell you many pleasing facts but I forbear.

Yours,

F. STIER.

For the Methodist Protestant.  
VIRGINIA.

Wythe Court House, Oct. 15, 1832.

Dear Brother,—I send you a few plain remarks in regard to our church at this place, and the conduct, the unchristian conduct of others towards us. If you deem them worthy a place in your valuable paper, they are at your disposal. We have no regular preacher, therefore no other public way of communicating our situation and its difficulties.

The work of Reform has just begun in this

section of our country. A small church was organized three weeks ago by the Rev. L. F. Cosby, consisting, at first, of but three members; since its formation, we have had two Society meetings, and an addition of three members. We had supposed, from the open and candid manner in which our church was formed, that we should be permitted to serve the Lord without molestation, save from the world; but opposition, unholy as unjust, with no moderate zeal, has raised her ill formed head to crush our feeble infancy. A spirit of persecution is abroad. Sermons have been preached and exhortations delivered against us, I am sorry to say, with as much warmth and acrimony as though we had been the avowed enemies of the church, and of mankind. O what an account some preachers, holding important stations in the church, will have to render at the final day, for creating, or attempting to create, a spirit inimical to the religion of Jesus Christ, between friends and neighbors who had long cherished the most cordial friendship for each other.

From the world, we expected persecution, but from Christians professing godliness we had hoped to find helpers rather than enemies; at least, we did not anticipate open, avowed, and uncompromising enemies in our neighbors belonging to a different branch of the church. Such, however, our brethren of the Methodist E. Church have proved, at least the controlling part of them. Their conduct towards us, either in a social or religious point of view, is surely reprehensible. We are forbidden by some of the preachers who seem to have the control of matters, from associating with their members, and their members are forbidden peremptorily from associating with us: we are forbidden, too, from frequenting their houses of public worship; this, in our land of liberty, is the greatest stretch of arbitrary power I have seen or heard of. Forbidding those to frequent the house (not to hold meeting themselves, but simply to hear the word of God,) who contributed freely towards its erection, is ungenerous, to say the least of it. But this is not all; our motives have been unjustly criticised and misrepresented by those having authority among the old-side friends. We are accused of wishing to take members from their church; if any one can say so with truth, let him speak, we challenge the proof. So far from even wishing to pull down, we have aided in building them up. Strange as our old-side brethren may think this assertion, we have those at hand who joined them to testify to the truth. We are accused, too, of sowing dissension in their church; perhaps some of their members have expressed a preference for our mode of church government; if so, can we be fairly held responsible for the free expression of another's sentiments? Surely not.

But why be astonished at all this, when we are told to our faces and by one of the "Divinely authorized," too, in speaking of our church that "that the work is not of the Lord, neither

can I fellowship you as Christians." O boundless charity! astonishing liberality! worthy only the Sovereign Pontiff. But railing and recrimination is not my purpose; all I wish on this subject is, a fair and impartial representation of facts, and we will abide the issue.

We were not opposed, or scarcely noticed, till after we held our first class-meeting, where the good Lord met and blessed our souls to overflowing: this, then, seemed the time for our new enemy to hoist the crimson flag of relentless persecution; thinking, no doubt, that if we were not then checked, we might, ere long, grow and attain the strength and stature of manhood.

Though we are yet, as it were, in our infancy, we cannot nor will not be dragooned from our position so long as the Lord is with us. Then let our enemies rage and scoff, they will find it is not our intention to quarrel with them, but patiently to bear their unmerited abuse. Moderation and a good cause, have already made us many friends; whilst the thrust, intended for our destruction, has had a most dangerous rebound; so much so, that it has caused dissension in their own ranks; many of the better informed and less prejudiced disapprove of the conduct of the preachers in their own church.

I forgot to observe, that though our little church was organized by the Rev. Mr. Cosby, it was only on a passing visit, his station being some 60 miles west of this place. Thus, to all human appearance, we seem to stand alone; we feel, however, an assurance of Divine protection and assistance. On this foundation, then, may we rear our superstructure till it reach the skies.

Yours truly,

SAMUEL F. CURRIE.

For the Methodist Protestant.  
GEORGIA.

Hebron, Sept. 29, 1832

Dear Brother,—The camp-meeting at which our Annual Conference was held, commenced at the Newton camp-ground on Wednesday the 12th inst. Conference continued its session till Saturday night, in much harmony and peace. Two preachers of experience and respectable talents attended and attached themselves to our church, because they preferred our government. The work has enlarged and our prospects are better than they ever have been before, although we have opposition, strong and determined, from a source whose *charity* does not *hope all things*, yet "God will laugh at their vain imaginations."

We had excellent preaching, and in the latter part, large and attentive congregations, and great solemnity rested on them. Twenty-two, white and colored, were counted as converts, and sixteen gave their hands in token of uniting with our societies. We were highly favored by the labors of brothers Graves and Myers, from the Alabama Conference. Good order prevailed throughout the meeting, without guards.

Great hospitality and good feeling were manifested among our brethren, who took pleasure in accommodating our friends and those who attended the meeting. We have about thirty preachers in this district, and you may expect their appointments in my next. Yours,

R. BLOUNT.

Humility, contrition, simplicity, sanctity,—these are the handmaids of the understanding in the investigation of religion.

From the Charleston Mercury.

REVIVALS OF RELIGION.—In another part of this morning's paper will be found a very interesting account of the recent Revival at Walterborough; and the friends of Religion, we are sure, will not be the less gratified or affected by its perusal, when they learn that the writer of it, (one of the converts) is a distinguished member of the Legislature, and a gentleman who is well known and highly respected as a politician and a lawyer. Nor was he the only individual of talent and distinction who has thus happily been convinced of the truth of Christianity, and been made the subject of its renewing power. Another gentleman, still higher in political station, and universally admired, as well for his amiable and manly qualities as for his eloquence, has also been converted, and, like his friend, has determined to make a public profession of Religion, and to devote himself hereafter to the service of God. We learn by another letter that there were at least fifty converts, and that they were principally males—many of them men of influence and energy as politicians, who had previously been ardently and constantly engaged in the political contests of the day. There were also many converts at the late meeting in Beaufort. A meeting commenced at McPhersonville on the 11th instant, which was to have continued several days. Our correspondent says that "although the services at Walterborough are over, the work of Grace is evidently progressing." We concur entirely in the remarks of our friend respecting the Rev. Mr. Baker, who (emphatically goes about "doing good" and whose eminent success appears to be the special reward of his extraordinary devotedness to the service of his Master) and we sincerely hope that they will be considered and acted on by all, of every denomination, who desire the improvement of society and the propagation of the Gospel.

WALTERBOROUGH, Oct. 12, 1832.

On last Thursday, a religious meeting was commenced in this place by Ministers of various denominations, and closed this day. You may recollect, that last fall many individuals here were brought to a profession of religion in consequence of a meeting held by Presbyterian Ministers. But these were comparatively few. They were enough, however, to embolden another effort, and to encourage our Ministers in the belief that more hearing would produce more religion. Nor have they been disappointed.—The result has exceeded the most ardent hopes of the most pious, and has carried amazement and wonder to the irreligious. On each day the interest in the meeting increased, and every argument and appeal fell upon the attentive audience, with deeper and deeper solemnity. The business of the town ceased—conversation on common topics ceased, and the mind seemed to be driven in upon itself in the business of strict and solemn self-examination. Monday and Tuesday were the days of the General Election, yet the Polls were either not attended, or the voters dropped their votes into the Ballot Box, and went away. At the close of the services, the result is that between sixty and seventy individuals, nearly half of whom are male adults have determined to pursue the walk of a christian life, and several others appear deeply anxious as to their religious situation. In fact, almost the whole mass of the population are now pious, as far as human discernment can extend, rejoicing in the hope of salvation. A complete revolution must be produced in the whole

frame of this society, and the pure religion of Christ be its grand characteristic.

I know the world will say,—Nay, some professors of Christianity will say, that this is all "animal excitement." Without stopping to animadvert upon the absurdity of the phrase "animal excitement," I would state, that the sermons and addresses, to say the least of them, were quite as intellectual, and far stronger, than any I ever heard in the City of Charleston, excepting in two instances. Nor was the audience of such a character, that words of mere "sound and fury" would effect them. The Ministers were undoubtedly earnest, as they really did believe the doctrine they inculcated, that the soul of man is immortal; but they did not exhibit more earnestness than is common every day at the Bar. The truth appears to me, to be this: Those who are brought to a sense of the importance of religion at these meetings, are no more excited, than those who are changed by the course of ordinary preaching. Nor are they changed upon less reflection, although in a shorter space of time. The attention is arrested—arrested for days together, and this is the whole secret of the success of these continued meetings. Attention, consideration, is all that true religion wants; and these being withheld, is in fact, the great difficulty which impedes its progress to our hearts. Under ordinary circumstances, what is heard once or twice a week is forgotten, or drowned in the cares of life, before the voice is heard again; but when the whole scheme of our pure and sublime religion is laid out in some twenty or thirty sermons, and pressed home upon the mind day after day in succession, with faithfulness and ability, the effect is inevitable. The Camp-meetings of the Methodists accomplish this object, and their success as a denomination, I am satisfied, is greatly attributable to this instrument. Every denomination should now adopt these protracted meetings.—Their efficacy is beyond doubt or cavil. The seal of experience, and of God's approbation, is put upon them, in the blaze of success which accompanies them—and if any one denomination, whilst others adopt shall set its face against them, it will cease to exist as a Christian Church, or will exist like a Free-Masons Lodge—a very good place for decent morality, but no abode for the Gospel of Christ. I shall join the church of my fore-fathers, the Episcopal Church: but if that church throws itself in opposition to these meetings, which are now bringing thousands and thousands into the pale of Christianity, I shall without hesitation renounce it.

By the bye, why do not you Christians in Charleston raise an Evangelical Society, for the purpose of supporting Mr. Baker as a mere Evangelist. All denominations should unite in such a society, for he has indeed, like his great Prototype, known nothing amongst us save "Christ Jesus and him crucified." His labors benefit all denominations equally, and why should not the whole church take upon them the duty of his support. Cannot every pew and bench in the State pay one dollar to his support, whilst he is going abroad carrying the light and liberty of the Gospel over the land? Is it decent, is it becoming the religion we profess, that such a man should feel a single pecuniary care on account of his family?

We here of all denominations, will freely support any scheme which will afford him a certain and ample competency. We must not let him leave the state. I mean not to undervalue other societies for the promotion of christianity, but I do say, that to any one who has witnessed the

effect of his preaching; the utility of all your other societies put together will scarcely equal the labors of this single man. But I see that my letter is too long, I therefore remain, your friend, &c.

ECCELESIASTICAL.

For the Methodist Protestant.

SOME DOINGS AND DISAPPOINTMENTS.

In endeavoring to convince the travelling preachers of the Methodist Episcopal Church, that, as heads over their body, it is their first duty to place the government of that church on the sure foundation of equal rights of themselves, of the local ministry, and of the membership, we had good reasons to expect greater success than we have seen so far, because, we think it self-evident that heart religion, civil and religious liberty, and Methodism in all its lawful means and objects, including the ministry and their families, and future generations, in all their interests, present and to come, are intrinsically concerned in the subject. We never could, nor can we now, understand, how those who were born and educated and grew up in the midst of us, until they stood forth as wise and good men, and ministers of Christ, could consent to be, in their own persons, the beginning and the end of an American system of ecclesiastical government. Will they deny that it is of American origin, and assert that it is the system of the subjects of a foreign country, and was not introduced by compact nor formal consent of their fathers nor of themselves? And that as they had no choice in its establishment, they ought to have none in its reformation?—That throwing principle aside, they choose to submit to an established order of things in which they may hold the property in houses for worship, the sole power of legislation, the proprietary right in moral discipline, of a community composed of men and christians, their equals, rather than to disquiet themselves and others with experiments unknown to their predecessors? These doings have disappointed us. The examples of clerical usurpations and despotism have all been lost upon ministers whose brethren were free born, and who themselves will not acknowledge any superiors in the civil society to which they belong. For our national condition and mercies, who so thankful as they? And they are absolute, and they are irresponsible, law-makers and judges to freemen and citizens of Zion! Wherefore should they ever descend from their high ecclesiastical seats to claim and contend for equal civil rights with those whom they unyieldingly hold in servitude to themselves. Pity that they should ever be denied what they claim in common with every citizen,—the right to an equal voice in their own government and of the country. Pity that they should ever forget their own doctrines when church freedom is asked at their hands! How they deny the claim in part and wholly; how they have appealed to Heaven to prove their property in their people; how they have convinced the public of their exclusive title to this dominion; how they have satisfied themselves and their whole church that they are under a most solemn obligation to govern the saints over whom they are over-rulers, as they choose.

We have wondered to see only a few of these ministers disavowing these doctrines and doings; only one here, and another there, withdrawing from their fraternity, and assisting to establish a free government among a free peo-

ple, to whom they preach a free gospel, and glory in so preaching.

We have expected too much: even that ministers should depart from their early associations, and withdraw from an establishment in which they were certain of an entire or partial support as long as they live, and after their decease, some provision, at least, for their widows and children. Why did we suppose that ministers were so devoid of calculating in their own favor, as to decline present and exclusive power, and all chances of increasing honours for the future, for the sake of experimenting upon principles new to them, and that too, in a small community, struggling with difficulties and all sorts of dangers incident to a new organization.

Few individuals have enough of moral courage to come up to our expectations. And then to think it possible that a whole body of ministers should reform any system committed to their charge, always was absurd. Was such a thing ever heard of? If the people would come with their ministry; or, depart from their ministry, we might hope to be strengthened and to witness the happiest results. Not otherwise? Alas! for us, our numbers are so soon told, and we are scattered abroad over the face of the land, unknown even to each other!

Can we do otherwise than yield ourselves to despondency? Ah yes. We have formed a new church in which converted souls find all spiritual helps and equal christian rights and privileges. Our community has, of itself, and for all who are qualified to partake of its benefits, settled the principle, that it should not, and may not, be ruled but by itself, and that too in obedience to the New Testament Scriptures.—A heaven-inspired act. A great and a good example. This recent community is worthy of commendation and confidence, for its avowal of these true doctrines, and for its self-devotion in promulgating them. Nor can we imagine any defensible grounds of apology for any Episcopal Methodists who oppose us in our efforts to be useful to the souls and bodies of men, unless ignorance, prejudice, bigotry, and a reckless party spirit, are to be permitted as the one and sufficient justification. But they will not excuse these faults; not in the presence of heaven, not in the presence of earth; not with bad men; not with devils.

Therefore, we say, let not our just expectation of help from the friends of free religion, be any longer disappointed. The name of Methodist is not in the highest repute in every part of the country. Infidels—and there are many infidels—hate this name. They can tolerate all sorts of superstition, but heart religion they most cordially hate—and traduce the name which they deem to be associated with this religion. So they despise all itinerant ministers—and all missionary efforts, and all tract and Sunday school societies, and above all, perhaps, the Bible societies. We condemn their impotent rage; but we deprecate opposition from Methodists. Come, then, we will unite with them, and with our Protestant Episcopal, Presbyterian, Baptist, Lutheran, Congregational, and all other Orthodox brethren. All the favor we ask of any of them is, to help them in the Christian cause, and to be helped. Some of these have helped us mightily, and their debtors we are. Holy Saviour bring us all to thy kingdom and glory.

LAICUS.

P. S. We have real christian friends among our Episcopal Methodist brethren—to others of them who seem to be waiting for our halting, we

propose the consideration of our Lord having other sheep, not of their fold; and ask them to hear him say, "these also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Amen. L.

For the Methodist Protestant.

ONE OF THE METHODIST PROTESTANT CHURCHES.

Who can devise the best means of its building itself up upon the foundation of Christ and his apostles? Other foundation can no man lay. All lawful means are directed in the inspired books. And how earnestly are they recommended, enjoined, and all other means forbidden.—What are those means?

Some of them are—a faithful ministry. How shall we know when a ministry is faithful? Do you know when one man is employed by another, whether or not the employed is faithful to his employer? You say that by agreement, the employed has sold his time, and that therefore he may not, justly, otherwise dispose of his time, than is specified in the contract.

Suppose an ambassador were sent from this country to represent its interests in another, and he were to spend all his time in seeking his own profit or pleasure, no matter how lawful these might be under other circumstances, he would certainly betray his trust. There is no difficulty in ascertaining faithfulness in any calling, of a secular character, and as little in the ministry. Let him preach faithfully—nor ever needlessly neglect his appointments—visit the sick—the inquiring—the members of the church, poor and rich—attend the prayer and class meetings.—"Be instant in season and out of season." Every body knows that such a minister is faithful—and he himself knows it—which to him is worth all other sorts of knowledge.

Another means of building up a church is, for each member, as he has ability, to build up the ministry. Let me introduce an anecdote: A minister very often of a Saturday night, borrowed money of a neighbor, and on Monday morning returned the same money, the identical bank notes, to the lender. At this the minister's friend greatly wondered, and received, as an explanation, this remark from the minister—I like to have a little money in my pocket when I preach. And who ought to preach with empty pockets? No one who is worthy to preach at all—and for this plain reason—the reader knows all the reasons in favor of a minister's having a little money in his pocket. I mention only one, that he and his family may not starve in view of plenty. Brethren, a word to the wise is enough.

Other means of prosperity are obvious. Some members of the church cannot attend the social meetings. Let no one who can, lose their benefits, nor neglect to communicate them to others. No church can prosper if social means of grace are generally neglected—all churches do prosper in proportion to attendance on these means. These are common place sayings—and as they are none the worse on that account—I respectfully submit them. Q.

For the Methodist Protestant.

Mr. Editor,—As I find that full liberty is given to writers on all subjects which are calculated to carry out our system of church government into efficient operation, and finding nothing in our constitution opposed to the subject I am about to touch, I will without further introduction call the attention of your readers to the propriety of the appointment of General Missionaries; whose business it shall be to visit every circuit and station of our extended work. I

am aware that nothing can be done in this matter until the General Conference—and for this reason have deemed it proper thus early to call attention to this, to me, interesting subject.

Will none of your numerous writers take up the subject? I hope that some will, and that it will be fully discussed both by friends and opponents. Being an individual of slender pretensions to writing, I do not feel myself at all competent to exhibit in suitable language the many advantages which would grow out of the recognition and services of such officers? I shall therefore wait for others, and if all determine to remain silent, I may be disposed to bring the subject up again, although sensible of my inability. I could wish to be relieved from this task; nevertheless, if no one else in our church will advocate the measure, I feel willing to attempt it—nor shall I shrink from the duty, although it may have some opponents of much and deserved respectability. All I wish, is a fair, full, and free, yet respectful investigation of the utility or inutility of the office. I do however believe, that you will find other correspondents of clearer head and more vigorous intellect to display the propriety—nay, imperious necessity, particularly in the present infant state of the church of such appointments, than those of

SILVANUS.

For the Methodist Protestant.

(NO. II.)

We now attempt to consider the second number of the first elementary principle, which reads "and is of Divine appointment."

The Apostle Paul in his epistle to the Ephesians, most ardently prays in a strain of Divine eloquence, that the church at Ephesus may "know what is the exceeding greatness of the power of the Father of glory toward us, who believe according to the working of His mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body."

Is not this conclusive, that the church is of Divine appointment? Most certainly. However, Paul proceeds in the same epistle—"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "Unto him (the Father of our Lord Jesus Christ) be glory in the church by Christ Jesus, throughout all ages, world without end, Amen." Is not the Divine appointment of the church here most emphatically and directly recognized?

We might multiply other scriptures on this subject, but conceive it unnecessary. It will be evident to all, that the church according to the principle adopted "is of Divine appointment."

We are aware that some consider the church in many respects, as of "human origin"—"the device of priests for sinister views and purposes." Such as entertain these sentiments shew plainly that they know nothing on the subject—and that so far from being entitled to the respect of the virtuous and intelligent, are at most only entitled to our pity.

Brethren and friends, the church "is of Divine appointment." It has the Divine protec-

tion, and the word of God is pledged for its ultimate success and universal triumph over the combined influences of men and devils.

MATTHIAS.

#### MINISTER'S DEPARTMENT.

##### TOPICS OF PREACHING.

As the ministers of the New Testament, it must doubtless be our duty to preach and to dispense this last and most perfect dispensation of the will of God to men. We must unfold "the mystery which was hid from ages and from generations, but is now made manifest to his saints." We must declare "all the counsel of God," relative to the way of salvation by grace through faith; constantly and faithfully setting before our people all the doctrines, the precepts, the promises, and threatenings, of the New Testament: not willingly omitting, disguising, or misstating any thing plainly revealed; but exhibiting every part of the Christian system without bias or partiality, in its proper place and proportion. We must not single out, for more frequent and enlarged consideration, the doctrines which are most acceptable, or least disgusting to the people, nor confine ourselves to such topics as are the most delightful to our minds; but we must preach the word of God, as such, clearly, distinctly, and practically. We ought not to dwell very minutely, and still less with a dogmatizing confidence, on more abstruse and less clearly revealed points. We should recollect that these are subjects of subordinate importance in respect of which, with whatever care and maturity of judgment the Scriptures be investigated, must still "know (only) in part, and prophesy in part," and have occasion to exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "We have," however, "a sure word of prophecy" and "testimony," to which "we shall do well if we take heed," and endeavor to frame our discourses that they may agree, not only in their spirit and matter, but, as far as practicable, in their very language, with the "oracles of God."

A few leading particulars which are necessary to be constantly insisted upon in our ministry, may here be mentioned. A chief object of every address from the Christian pulpit, should be to set forth the Lord Jesus Christ, and to honor him, especially as "crucified for us." To him, as the great Prophet, the High Priest, the only Mediator, and principal subject of the new covenant, we must invariably and most earnestly direct the attention of our flock, commanding and persuading them to apply to him, to receive him, to yield to him their unreserved confidence, their affectionate love, and entire submission, in all the offices which he fulfils for our advantage. Many preparatory steps, however, may be necessary in order to lead sinners to Christ, that they may partake through him of the blessings of the everlasting covenant. In this view, the law may be employed as "a schoolmaster." We may, with St. Paul, "reason of righteousness, temperance, and judgment to come," in order to conduct the awakened offender to Him, on whom "the Lord hath laid the iniquity of us all." We must, at least, by every Scriptural means, show to man his transgression; how utterly lost he is without Christ; and that there is "none other name whereby he can be saved." We must show him, that through the weakness of his fallen nature, he hath "no power to do good

works, pleasant and acceptable to God, without the grace of God by Christ preventing" him. We must show him, at the same time, that the Lord is a "God of judgment;" "there is no unrighteousness in him;" that he is also "merciful and gracious, slow to anger, and plenteous in mercy;" that he "hath no pleasure in the death of the wicked;" but is "willing that all should come to repentance;" that through the propitiation of Christ, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" a "just God," and "the justifier of him who believeth in Jesus." We must show that the sacrifice and mediation of the Lord Jesus avails not only to procure the pardon of all who faithfully rely on it, but their entire sanctification by the Holy Spirit. In a word, that a remedy is revealed in the New Testament, fully commensurate with the wants of our souls; a remedy proposed to the reception of all, that his grace is so abundant, so suitable, so free, that all who "sin against their own souls," by rejecting this remedy, offer an insult to divine mercy, and will incur a punishment as awful and tremendous as it will be just and inevitable.—Benson.

##### THE RESURRECTION BODY.

When our Saviour shall appear in his glory, he will not only call up our vile bodies from the grave, but will so change them that they will be no longer vile, but become "like unto his own glorious body, according to the mighty working whereby he is able to subdue all things to himself." Nor is the apostle content with this single and general intimation on the subject; he has pursued it into a variety of the most interesting particulars; he has given us every degree of information which it is necessary to possess.

He tells us in the first place, when our body dies, "it is sown in corruption;"—it is the heir of death, the daughter of the earth, and the sister of the world; a vessel of clay, with the principle of dissolution bound up in its very essence, and the sentence of mortality written on its brow. It is to be "raised in incorruption," without the possibility of being either crushed by violence, or worn away by suffering; with the germ of life planted in its centre, and springing up into a continual renewal of its vital powers, free from the decay of death, unchanging and unchangeable.

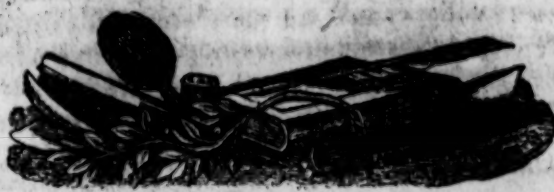
He tells us again, our body will be "sown in dishonor." It is a body which hath its less honorable parts, as well as its more noble and dignified members. It is subject to deformities, which make it hideous—to losses and defects, which make it useless—and it is often in a state of "wounds and bruises, and putrefying sores." In its most beautiful state it has some uncomeliness, and its best honors fade and depart with youth, and turn into the wrinkles and wretchedness of age. But it will be "raised in glory"—the glory of unblemished righteousness, and the unspotted loveliness of a perpetual spring; and also in the ethereal and eternal charm of an angelic purity. It will be without spot or wrinkle or any such thing—a delight to every eye that looks upon it; walking like our first parents in the paradise of God, without one dishonorable infirmity.

Our body when it dies, is sown as it had lived, "in weakness"—in utter inability to labor, without weariness in any work, however good or great. The body is now unable to fulfil the grand and lofty desires of the understanding; it is weak to obey the holier aspirations of the soul.

The mind museth upon many things in its activity and strength, but the body weigheth it down in its musings. The spirit searcheth even the deep things of God, but the languid incapacity of the sluggish flesh is unable to sustain the weight of its desires. The mind could do many things but the weakness of the body hindereth. It circumscribes my longings after wisdom, and checks me in my pursuits after truth. I would go and find wisdom in the uttermost parts of the earth, but my body is weak in motion, and unable to endure the toils of the wilderness, the perils of the ocean, the heat of a tropical climate, and the rigors of the polar regions. I would search for hidden treasures by night and by day, but my body is weak in watching. I would penetrate the deepest mysteries by the energy of unbroken meditation, but my body is feeble, and its feebleness must be renovated. It is the same with me also in my pursuits of holiness. Suppose the mind forms the image of a great and noble enterprise for God's glory and man's welfare; then the living portion of strength fails, and the heart faints ere half the task is accomplished. It is a feeble and unready instrument of the will, ever disappointing our best wishes, and leaving our best ideas unfulfilled. But it will not ever be thus. The body is sown in *weakness*—it will be raised in *power*: its capacities of activity, and endurance of motion will enable it to fly from one end of heaven to the other, at the bidding of our good intentions; and it will feel no decay of strength, never be weary in well doing, and never sink under the burden.

Lastly, the body that dies "is sown a natural body"—it is the source of all fleshy lusts, and natural appetites—the seat of all earthly propensities and animal passions. But the resurrection body is not so—it will be raised "a spiritual body"—*spiritual*, and therefore holy in all its feelings, desires, and wants; the ever-living, and never-failing instrument of obedience to the will of the spirit. What then shall I render unto the Lord for his mighty marvellous loving-kindness to this earthly body? He hath redeemed it by his precious blood, and he will ransom it from the grave. These eyes, if they be admitted into heaven, will look upon the holiness of the Lamb! They will see the brightness of his glory—marvel at the majesty of his Deity, and be almost dazzled with the excessive glories of the heavenly host! Shall I, then, fix these eyes upon the vain and unholy objects of earth? Shall I fill them with intemperance, cruelty, and lust, and so unfit them for the contemplation of the splendor of God's unsullied purity? Shall any one part of that body which shall hereafter converse with angels, which hath been honored with the indwelling of the Divinity which now rules in heaven, be converted into a temple of God's worst enemy, and of man's worst enemy, and the enemy of all that is happy and good—the prince of darkness and the author of all misery? God forbid. The body is to be the Lord's for ever, therefore let it glorify him. Fasting is hard, yet if meat cause me to offend my God I will eat no more as long as I live. If he require chastity, abstinence, temperance, or self-denial, I will give it. He has given himself for me; I will give myself to him that I may be fitted to stand in his holy presence a vessel of honor for ever.—*Rev. C. Benson.*

The Lord Christ is the soul's joy, support, and confidence, in all states and conditions; riches in poverty, comfort in trouble, ease in pain, health in sickness, life in death.



## BALTIMORE:

FRIDAY, NOVEMBER 2, 1832.

The information recently published in this paper from North Carolina, is certainly of a cheering nature to the cause of our Lord Jesus Christ and Christian Liberty. Recent letters also from Georgia, both from preachers and members, represent a firmness of resolution, and a progress amongst our friends in that region, well calculated to induce the hope, that the South will not "keep back" in the holy enterprise on which they have embarked.

One of our distinguished lay-brethren writes us with a zeal for Christ and souls which indicates that it is "the zeal of the Lord's House" and which is eating up all his former apathy. We bid him God speed. If all our members had a similar spirit, the ark of the covenant of our God would move rapidly forward. We learn from another source that he is one of those few who, having the means, feels the importance of furthering the interests of religious liberty, by contributing freely from his purse for that noble object; and is, moreover, personally found engaged in labor and travel, to promote the interests of our Zion. Were all our men of wealth equally liberal, they would purchase to themselves a better inheritance than that which consists only of lands and stocks in this fading and perishing world.

Few as we are in number, yet there is more wealth amongst us than is used for the glory of God and the interests of the church. We say to the wealthy brethren and sisters, in all your gettings whilst in the world, get a good name for your personal liberality. Let this name be inscribed on the altar of the hearts of your ministers and their families—on the walls, the seats, and the altars of new churches, as their founders and builders from your own means—and on the hearts of the thousands of those who worship God in the spirit.

Are any of us slumbering at our posts? Do we labour as faithful labourers in, and planters of, a new church ought? Can we expect signal success as a church where the labourers are in a state of inactivity? If so in all such places, we are indeed the veriest enthusiasts—"expecting the end without using the means." We have conceived a mighty enterprise in our minds; no less than that of a new branch of the church of Christ, and this church is to be reared in the midst of all the old churches—some of which are encompassed with wealth, talents, and tens of thousands and hundreds of thousands of members. We profess that we consider our princi-

ples fundamental, and our system admirably adapted to secure the best interests of a people who have "the form and are seeking the power of Godliness."

But we may have the best and most scriptural principles and system, and yet if there be practical efficiency wanting, they will prove at most "a tinkling sibil." The ship must have wind, as well as sails—and the steam boat steam, as well as boilers. So we may have the ministry of the word of life—the ordinances of the sanctuary; but if faith be wanting in either the ministers or the members, we shall see no mighty displays of saving power; and so in reference to the ordinances and means of the sanctuary. If faith be wanting in those who minister, and those who partake, formality, coldness and death must inevitably ensue.

Brethren, have we faith in God? Do we verily worship constantly in the exercise of this grace? "Without faith it is impossible to please God." The preacher may complain of the people, and the people of the preacher wanting faith, and God knows we stand in need of an hundred fold more than we have. Yet unless there be faith in a worshipping assembly it offers only a dead and not a living sacrifice to the Lord.

Would the sanctuaries in some places be so often and generally neglected by professors, if they were in possession of the faith of the gospel? Certainly not. Can a preacher be expected to preach in faith amongst a people who will not seek it?

And can any better evidence be found of the absence of faith than is furnished by professors of Religion, (which hath faith for its foundation) in absenting themselves from the public and social means of grace and faith? That faith comes by hearing, is as true now as it was 1800 years ago. Suppose all the members of the church should remain at home during the hours appointed for public worship; how much faith, we ask, would be found in the empty seats, and between the naked walls of the church? Has not one member as good a plea to remain at home as another, under similar circumstances? We mean in a few words to say, where there is the most genuine faith, there will the Son of God manifest himself most gloriously; and where there is no faith, there is the curse of God, and there will the withering influences of Divine displeasure be felt and seen. Whenever the sanctuary is open for Divine worship, there should the worshippers be found. We feel persuaded that faith is truly "the gift of God." But the Holy Spirit which inspires faith in the heart, will be given only to those who ask importunately for it. Faith comes by hearing the word of God—and by receiving it in the love of it. Can we love the truth of God if we shun the place where it is delivered? Impossible. If we have faith, we shall shew it by our good works.

We are apprehensive that the house of God is most shamefully neglected, even on the Sabbath,

in some places, by some professors. Let us arouse from the slumber of personal indolence, to a prompt and universal attendance on the ministry and ordinances of the church. Let us pray for living faith until we receive it in its plenitude. With faith in our hearts, and Divine love in our souls, we shall rise in grandeur and glory as a people of the Most High.

Our class meetings should also have our prompt and punctual attendance, and so of prayer-meetings and love feasts; nor should our places at our Redeemer's table be ever vacant when health and circumstances will permit our attendance.

These few thoughts are offered in much affection, there may be some places where they will not be considered out of season, although there may be many others to which they may not apply so immediately. Our friends we hope will not think us presuming when we use our humble efforts to provoke them to love and to good works.

One of our preachers called on the Book Agent a few days since, and inquired of him how many subscribers he had received for Mosheim's Church History; the reply was, not quite 200. He appeared much surprized, and remarked, "I sent you *fifteen* subscribers from my circuit, which is not wealthy, and I thought that a small number. I certainly expected you would have received 2000 subscribers for that valuable work. I will try to get you 20 more." This brother feels a commendable interest in the circulation of the work;—we hope many others will imitate his example.

The Rev. Ira Easter has been appointed Secretary to the Home Missionary Society of New York, to fill the vacancy occasioned by the resignation of Bro. David Ayres.

We inform our friends who are indebted for this Paper or for Books, that we need funds very much. They will please remit us as soon as practicable, by mail, at our risk. Address to John J. Harrod, 172 Baltimore-street, Baltimore, Md.

We again commend to the attention of the lovers of Church Psalmody, the *Western Lyre*—a new selection of Sacred Music, from the best authors, including a number of new and original tunes, with a concise introduction to the Art of Singing, by W. B. Snyder and Wm. L. Chappell. This work may be obtained in any quantity on application to W. L. Chappell, Cincinnati, or J. J. Harrod, Baltimore.

We would most cheerfully gratify the wishes of our worthy bro. "Erasmus," by the insertion of his article, if we did not verily believe it would involve us in a just charge of opposing, instead of defending, the system established by the Convention. We respectfully refer him to the editorial article in the 41st number of our

present volume. We would again remark, that we consider the Doctrines—principles of Lay Representation, an efficient Itinerant Ministry, &c. fundamental points, and fully settled and established as such by the Convention—therefore any article which would oppose either, we consider as prohibited from our columns, at least until another Convention shall become necessary. We shall be happy to receive his communications on any subject immediately in view of promoting the established principles of our Constitution and Discipline.

We would suggest the propriety to our correspondents who write on business, with communications on the same sheet, to keep the two matters separate, so that the business matter may be filed away whilst the other may be placed in the hands of the printer.

We have been favored with a manuscript copy of the decision of the Supreme Court of the State of Pennsylvania, delivered in the late property case at issue between the Methodist Episcopal Church and the Methodist Protestants, of Pittsburg. As we are not jurists, we shall expect our friends who are learned in the law, to furnish some articles for this paper on those points, fairly deducible from the opinion of the Court in this case, and which are deemed important to us as a people.

We hereby tender our thanks to the honorable gentleman who has so promptly and kindly accommodated us with the copy.

For the Methodist Protestant.

#### IMPORTANT DECISION ON CHURCH PROPERTY.

The Methodist Church of the city of Pittsburg, vs. Stephen Remington & others.

Supreme Court of Pennsylvania, of October Term, 1832, before Gibson, Chief Justice; Rogers, Huston, and Ross, Justices.

This cause, which originated in the late divisions in the Methodist Episcopal Church, was tried before Mr. Justice ROGERS, in September, 1831; who, in order to bring the questions of law involved in it directly before the Court in Bank, directed a general verdict for the plaintiff. It was an ejectionment for a church in the city, and a burying ground in the Northern Liberties of Pittsburg; claimed by the Methodist Episcopal Church, which sued in the name of the Corporation, as a trustee for its use. A motion for a new trial was now argued by *Fetterman* and *Forward* for the defendants, and by *Wilkins* for the plaintiff.

The opinion of the Court was delivered by Chief Justice GIBSON.

Before the spirit of discord and separation, which seems at present to possess the elements of all things, had manifested itself in the Methodist Society, there was but one congregation of that communion in Pittsburg. In process of time, the building in which its exercises were performed, was found to be too small for its accommodation; in consequence of which, the principal subject of this action was purchased, and a church built on it by the Methodist brethren and individuals belonging to other denominations. The grant was in the form prescribed in the book of 'Doctrines and Discipline' of the Society: that is to say, the conveyance was to

natural persons, but, without words of inheritance, and in trust to erect a house of worship "for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church at their general conference in the United States of America; and in further trust and confidence, that they shall at all times hereafter permit such ministers and preachers belonging to the said church as shall from time to time be duly authorized by the General Conference of the ministers and preachers of the said Methodist church, or by the yearly conferences authorized by the said general conference, to preach and expound God's holy word therein." To this was added a grant to the trustees of perpetual succession, with power to appoint their successors from persons to be nominated by the minister in charge. To a professional mind it is unnecessary to intimate that this formula was adopted in ignorance of the common law which suffers not the fee to pass by deed without technical words of inheritance, or an individual to clothe an association of natural persons in one of the principal attributes of a corporation. What effect the want of proper words of conveyance may have on the ultimate destination of the property, it is not at present for us to say. The cause has been argued as if the fee had actually passed, and our business is consequently with the validity of the trust. But it will not be thought an officious interference with the concerns of the society to suggest to it or the parties ultimately entitled, the necessity of immediate measures to secure the property held by it under this form of assurance, to the objects originally contemplated by the donors.

The decision in *Witman v. Lex*, 17 Serg't and R. 388, is full to the point that a trust in favor of an incorporated religious or charitable society, is an available one; and were the Methodist Society constituted entirely of members resident within the state, would probably rule the cause. This society, however, pervades the United States, and till lately was connected, it is believed, with the same sect in the British provinces in America. It then becomes necessary to inquire how far a trust in favor of what is in some respects a foreign society, is consistent with the spirit of our laws. The Act of 1730, entitled, "An Act for the enabling of religious societies of Protestants *within this province*, to purchase lands for burying grounds, churches, &c." provides that "It shall be lawful for any religious society of Protestants *within this province*, to purchase, take, and receive by gift, grant, or otherwise, for burying grounds, erecting churches, houses of religious worship, schools, and alms houses, for any estate whatever, and to hold the same for the uses aforesaid, of the lord of the fee by the accustomed rents." The words 'religious societies within the province,' are understood to mean congregations, or distinct communities, though perhaps members of a superior body, and not particular sects or denominations that cannot be said to have a local habitation any where: so that if the trust before us is not to be sustained but on the enabling provisions of this statute, it must fail. On the other hand, it is fair to say, that though it derives no support from the statute, it is not necessarily prohibited by it; for it is an undoubted rule of construction that an affirmative statute such as this is, does not take away the common law, and there certainly was no abso-

lute prohibition of such a trust by the common law or any previous statute. The statutes of mortmain have been extended to this state only so far as they prohibit dedications of property to superstitious uses, and grants to corporations without a statutory license. The present is certainly not a superstitious use; and indeed it is not easy to see how there can be such a thing here, at least in the acceptance of the word by the British Courts, who seem to have extended it to all uses which are not subordinate to the interests and will of the established church. So far was this carried in the Attorney General v. Guise, 2 Vern. 266, that the charge of an annual sum for the education of Scotchmen to propagate the doctrines of the Church of England in Scotland, was treated as superstitious, because presbyteries were settled there by act of Parliament.

The trust before us, then, not being within the purview of any of the statutes of mortmain as extended to this State, and the common law carrying the objects of the conveyance no further into effect than to vest the title in the trustees, how far are we to lend the equitable powers of the court to the execution of a trust which has not the benefit of any principle of legislative recognition? Equitable powers in support of charitable uses seem to be founded rather in necessity and the constitution of the court, than in the provisions of the 43 Eliz. which is not in force here; and granting that in the exercise of them, we are to have respect to the usages and necessities of our own people, it must be admitted on the other hand, that we are to be guided by the policy of the legislature as proclaimed by its acts in parallel cases. Admitting, then, that this trust requires not the aid of the act of 1730, to remove any positive impediment to it, yet as the execution of it requires an exertion of the equitable powers of the court, it must likewise be admitted that this exertion can be had only in subordination to the avowed policy of the state, which is too clearly expressed in that statute to be misconceived. Nor is it expressed in that statute alone. The power of self-incorporation delegated on certain conditions, by the Act of 1791, to associations for literary, charitable, and religious purposes, is expressly restrained to "citizens of this commonwealth;" and the value of the annual profits of real estate to be held even by such corporations, is limited to five hundred pounds. The statutes of mortmain, too, which deprive corporations of capacity to hold, would be of little avail, if foreign unincorporated societies might possess all the incidents of ownership by the instrumentality of a trust. It is fair to infer, then, from all these statutes, an intent to interdict to such societies the use of privileges that were but sparingly allowed to our own citizens. Though no sect has shewn a disposition to acquire real estate as an engine of power, or even for purposes of revenue beyond the exigencies of its expenditure, the legislature has entertained an evident jealousy of clerical monopoly by limiting the right of tenure to just so much ground as may be adequate to the purposes of sepulture and the erection of buildings dedicated to religious or charitable use. In the Act of 1730, it is further provided, "That nothing in this Act contained shall be taken or construed to enable any of the said religious societies, or any person or persons whatsoever in trust for them or to their use, to purchase, take or receive, any lands or tenements by gift, grant, or otherwise, for or towards the maintenance or support of the said churches, houses of worship, schools, or

alms-houses, or the people belonging to the same, or for any other use or purpose, save for the uses in this Act before mentioned." Now, though glebes have been held in trust as appurtenant to the churches of unincorporated congregations whose property in the soil has been the subject of judicial recognition, as in *Caulman, v. the congregation of Cedar Spring*, 6 Binney 59, yet the trust depended not on the enabling provisions of this statute, but on the custom of the province as stated in *Witman v. Lex*; and certainly it does not follow that the members of a religious society, a vast majority of whom are strangers to the custom, should be let into the benefit of it without a legislative licence. It seems to me however, (I speak but for myself) that a statute to authorise such trusts, would commend itself not less to the judgment of the law-giver than to the feelings of the philanthropist. Notwithstanding the disregard of popular rights apparent in the constitution of the Methodist Episcopal Church, the sacrifices of its ministers to the promotion of piety, by a life of poverty and self-denial, and their uncommon success in restoring to society the lost and the worthless, whose case is ordinarily reached by the ministrations of no other clergy, ought, it seems to me, to allay the fear of clerical domination, and render it worthy of consideration, whether their efforts in the cause of virtue and good government do not deserve to be encouraged by any reasonable concession of the civil authority.

The preceding remarks dispose of the question of title so far as the Methodist society is concerned; and as the conclusion at which we have arrived is adverse to a right in it to recover in any shape, the decision might be rested here. There are, however, other matters in the cause which seem to call for consideration. The legal estate, at least for the lives of the original grantees, is vested in the corporation by force of their conveyance to it; but in whom is the beneficial interest? The original trust though void, was not a superstitious one; nor if it were, would the property, as in England, revert to the state for the purpose of being appropriated in *eodem genere*, as no court here possesses the specific powers necessary to give effect to the principle of *Cy-pres*, even were the principle itself, not too grossly revolting to the public sense of justice to be tolerated in a country where there is no ecclesiastical establishment. The declared trust then being simply a nullity, we have the ordinary case of a purchase in the name of third persons, and consequently a trust resulting by implication of law in favour of those who paid the purchase money. Whether their interests were surrendered to the corporation by becoming parties to the charter subsequently procured, it is unnecessary to say. If such of the contributors as adhere to the communion of the Methodist Episcopal Church, should still be deemed to have an interest in the property in proportion to the part of its price paid by them, it is obvious that to enforce it by the law, would produce an endless train of petty litigation vexatious to all parties, and certainly not very profitable to the cause of religion. But they undoubtedly are entitled to compensation in point of conscience; and not only justice, but every consideration of policy, points to a compromise by which they may receive what will no doubt be promptly tendered, a fair remuneration.

The title to the burying ground which, though included in the action, has not been insisted on, depends on circumstances and principles essentially different. The ground was purchased by

individuals belonging to the congregation as a cemetery for the families of themselves and others who should be found willing to pay for compartments in it; and the title was vested in trustees, but without the semblance of a trust for the Methodist society, which therefore has no colour of right to it. It is observable, however, as a circumstance to be regretted that the plan of vesting the title was, as in the case of the church, a conveyance to trustees without words of inheritance, and an attempted substitution of the principle of succession for the common law principle of descent.

In conclusion, it is but necessary to remark, that even were the Methodist society beneficially entitled, it could not recover in an action at law, its remedy being a petition to have the trustee for the time being removed for a misapplication of the property to uses foreign to the purposes of the trust; and least of all, could it recover in the name of the corporation by an action against the corporation's officers, who are *ex officio* entitled to the management, and consequently to the possession of its property. In every aspect, then, the cause is with the defendants; and I have only to add the expression of a desire that this unhappy controversy may presently cease, at least within the precincts of this state, where the title is so plainly settled by municipal regulations as to leave nothing to the usual chances of litigation. What the event may be in other states, it would be presumptuous in me to predict; but it certainly would conduce no less to the temporal than to the spiritual comfort of the parties, were they to part in peace having settled their respective claims to the property on the basis of mutual and liberal concession.

*Kenedy*, Justice, took no part, having been of counsel in the cause. New trial awarded.

#### MISCELLANY.

##### THE TWO BOOKS.

The works of God in nature and his revealed will resemble each other. They both display the divine glory when honestly examined and studied. They are both spread wide for the perusal of mankind. There are just laws of prosecuting inquiries into nature, as there are just canons of interpreting Scripture. Facts are first principles in the one, not to be argued about but received; doctrines, that is, spiritual and invisible facts are first principles in the other not to be argued about, but admitted on the authority of Him who revealed them.

The wisdom of God is discernable in the works of nature, in proportion as they are known; whether we extend our views to the starry heavens and calculate the revolutions of worlds, or whether we scrutinize the organization of the smallest insect. A higher wisdom is discernable in revelation, whether we contemplate its grand and sublime discoveries, and its effects on the happiness of myriads, or examine the smallest trait in the life of our Lord, or the precepts of his holy law, or the experience of an individual believer.

Both books are liable to abuse through the ignorance and corruption of man. What mischievous inferences do the false philosophers of the age deduce from the works of nature; what profane controversies; what impious contempt of the Deity; but on the whole the result is safe, salutary, most beneficial—the good infinitely outweighs the evil. It is thus with the books of the scripture, all the corrupt perversions, all

the mistakes, all the false inferences are lost in the contemplation of the good it is producing.

The works of nature are accompanied and upheld by a creative power, which continues the first mighty act of production, and preserves the universe in its beautiful order. All is life, increase, creative and preserving goodness and beneficence in active operation. If the divine Architect were to withhold his support, all would rush into confusion.

The book of grace is accompanied and upheld by a gracious influence, a new creating power, a divine operation on the hearts of men. It is not merely truth, but truth vital, truth which influences, truth attended with the hand of the divine Author, truth with a comforter as its promised agent and sacred guide. Were the Holy Spirit to withdraw his influences, all would be cold, frigid, and unimportant on man.

But there is this difference in the two series of works, the book of grace is to supply the defects of nature; it is designed to repair the ruins of the fall; it is intended as a means to make up the loss of the original revelation given to man, to reveal those facts which nature did not need.

The incarnation, redemption, the sacrifice of the cross, the high priesthood of Christ, the Holy Spirit, regeneration, love to Christ, crucifixion of the old man, the spiritual life, humility of man before God, these are facts and principles which are peculiar to the written word of God, and which renders it the supplement and finish of that book, which fails, now through the disorder of sin, to be a sufficient guide to salvation.

May the time be hastened, when, wide as the sun sheds its beams, the Sun of Righteousness may extend his spiritual light, as far as the heaven and earth declare the glory of God, the Book of Revelation may carry that brighter effulgence, which shines in the face of Jesus Christ.—*Chr. Obs.*

The way of the wicked seduceth them.—*Prov. xii. 26.*

#### THE WAY OF THE NEGLECTER.

We place this first because it is the general forerunner of all evil; the path which deludes more souls to destruction than all the other ways of sin put together. In this way God is forgotten; the Saviour's love is slighted; the Sabbath and all its privileges abused, and the immortal soul left to perish in sin. In this way, the gay, ambitious youth, and the vain, thoughtless girl, although they know and feel something of the solemnities of heaven and hell, salvation and eternity, still drown the voice of conscience, by some delusive procrastinating resolution of future repentance and reformation. Let us, say they in their hearts, let us enjoy a little longer the gaieties and pleasures of youth, and in more mature years, we will think about religion.

In this way, the man of business forfeits his eternal interests; he blunts the arrows of conviction by his worldly spirit, and promises of seeking his eternal welfare when he has secured his temporal, as though he were likely to secure his object better without his heavenly Father's blessing than with it. Thus the embarrassed put off repentance till their affairs are arranged; the poor till their families are grown up; the rich till nature is worn down to the dregs of life; the sick and aged, long accustomed to procrastinate, still dream on even to the brink of the grave, and all delay till death comes and summons them away. Alas! how do the early graves, and dying reproaches of multitudes, warn men of

their folly! How do they unite with the Almighty to urge his gracious request, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

#### THE WAY OF THE WORLD.

We can scarcely find language sufficiently strong to depict the danger of this soul-destroying sin. The apostle Paul when writing to the Ephesians, says, "You hath he quickened, who were dead in trespasses and sins; wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Here we see, the way of those who walk according to the course of this world, is described as the way of disobedience; as the way in which Satan is their guide, and where they walk according to his pleasure! Satan deludes his wretched votaries, as he fain would have deluded the Son of God, "all these things will I give thee," he said, "if thou wilt fall down and worship me." Thus, in fact, all who reject serious heart-felt piety for the pleasures and enjoyments of the world, turn their backs on God, and worship Satan; for if any man will be a friend of the world, he is the enemy of God. Let me entreat you, young men, beware of its vain ensnaring pleasures, its false delusive customs. There is no sin more insidious than this. It winds its way into the heart, and leads the soul from God much sooner than many are aware. The profane and immoral may be brought to see the enormity of their sin, but how difficult it is to convince a worldly-minded, outwardly moral man, of his alienation of heart from God! You may be apparently all that is moral and right in your onward conduct, and yet because the world in some alluring form has your hearts, all is wrong; "For if any one love the world, the love of the Father is not in him." In this way, how many who once bid fair for heaven, have made shipwreck of all their brilliant prospects!—*Christian Index.*

The man who has no doubts and fears, has no faith.

#### OBITUARY.

For the Methodist Protestant.

Died, in Hampton, Virginia, on the 7th day of September last, of the cholera, our much esteemed and beloved Sister LETITIA WILLIS, the consort of our esteemed Brother, the Rev. John M. Willis. In the death of this lady, her husband has lost an amiable and affectionate companion, five children are bereaved of a pious and affectionate mother, and her numerous acquaintance of a friend, possessing all those social virtues and that moral worth, the constant characteristic of a benevolent and pious heart. Her disease was of a nature calculated to overwhelm the most pious with pain and anguish of body, yet in her extremity, she was supported by the power of the grace of God, and met her last enemy without dismay, and was enabled to give up her beloved husband and children into the hands of God, and expired after a few hours illness, having a firm trust in the word of her Saviour. Frequently during the revival here, before her death, I have seen her in the house of God, filled with the spirit of rejoicing, and shewing forth the high praises of her Redeemer in the midst of the assembly. She was a member of the Methodist Protestant Church, and was among the seceders from the Methodist Episcopal Church in 1828. J. S. W.  
Hampton, October 17, 1832.

#### BUSINESS DEPARTMENT.

##### Remittances received on account of this paper.

Jasper Peddicord. By Charles W. Jacobs, for Richard Wilson, Henry Barnes, and John Leavy. Samuel W. Whittington, Seth Lewis, Benjamin Hunter. By Thomas M. Pearson, for Elijah Brinsfield. W. Hunter, for first volume, T. B. Humphries.

##### Receipts for Books—gratefully recorded.

Thomas and Benjamin Hunter,	\$23 00
E. D. Tarver,	10 00
J. S. Westwood,	20 00

##### Letters Received since the 42d number.

J. H. Christie, W. S. Stockton, Ira A. Easter, J. S. Foster, J. D. McCoy, John Harrod, Arthur Smith, W. H. Wills, A. G. Brewer, W. S. Waterson, W. C. Lipscomb, L. F. Cosby, Edward Mullikin, J. W. Robinson, Thomas T. Ash, P. Stephenson, Claud and Hammond, E. G. Kilbourn, William Burt, R. Richards, Chas. Avery, Seth Lewis, W. Wentz, (papers sent,) Wm. Doughty, John S. Dorsey, John S. Westwood, S. F. Currie, R. Blount, T. B. Humphries, Thos. & Benj. Hunter, Jno. Harrod, William Jackson, E. D. Tarver, James M'Kee, Thos. W. Pearson, Richard Chambers, Eppes Tucker, S. W. Chandler, Waugh & Mason, A. Garretson.

##### Books forwarded to the following persons, since the 42d number, viz:

Livingston Walker, Physic Spring, one box, care of Perkins & Harris, Richmond, Va. Charles Howard, Illinois, one package. James McKee, care of Joseph Hand, Hand's office, one box, per Hand's Line. Arthur Smith, Suffolk, Va. one box. R. Blount, Hebron, care of G. R. Rountree, Augusta, care of E. Bliss, Savannah, Georgia, Miles King, Matthew's Court House, one package, care of R. Soutter & Son, Norfolk, Va.

#### TO OUR SUBSCRIBERS.

We published in January last, that we believed we had the best list, for the number then on it, in the United States. We hope we had good grounds for so saying, and if all who stand on the list at present shall have remitted between this and the first of January next, we shall be fully borne out in the statement. We hope they will every one remit forthwith.

Three dollars, according to the terms, are expected from each unpaid subscriber. A remittance, through the post office, of a five dollar bank note, by the first of January next, from such, will be in full for the present and next year. All such as do not remit by the first of January, will be charged two dollars and fifty cents for the next year—and if not paid until after the first of July next, will be charged three dollars.

All new subscribers, who pay two dollars between this and the first of January next, will be entitled to receive the paper next year.

All new subscribers, after the first of January next, will be charged two dollars and fifty cents—nor will the paper be sent, without the advance, to any new subscribers. We do not wish to accumulate more accounts than are now open for the paper. The General Conference will expect a close of the accounts.

The following, among other works, can be furnished in any quantity at the shortest notice:—

Methodist Protestant Church Hymn Books  
Do. do. Constitutions and Disciplines  
Camp-meeting Hymns, most popular kind  
First volume of the Methodist Protestant.  
\* \* Orders solicited and executed with despatch.

#### TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.